

DOCUMENT RESUME

ED 336 299

SO 021 254

AUTHOR Seaver, Jonathan R.
TITLE Morality and Values in American Education.
PUB DATE 91
NOTE 36p.
PUB TYPE Reports - Descriptive (141)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Educational Change; *Educational Philosophy;
*Educational Theories; Elementary Secondary
Education; Futures (of Society); Higher Education;
*Moral Values; *Role of Education; Student
Educational Objectives; Values

ABSTRACT

At the source of the current crises faced by the United States is societal ambiguity, both intentional and unintentional. It is theorized that this ambiguity results from the emergences of existentialism and pragmatism as central themes in the U.S. educational system. The relationship between morality and education is explored from a number of perspectives including social, historical, political, philosophical, and psychological. An argument is put forward on behalf of an "ethic of being," that would allow for individual preferences that are not required to conform to any specific morality as defined by others, but would adhere to common social values held to be within the realms of self-interest and common benefit. Changes to be made in the nation's educational, social, and governmental systems are suggested. (DB)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

ED336299

Morality and Values In American Education

Jonathan R. Seaver
Graduate Student, M.Ed.
Plymouth State College
January, 1991

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☒ This document has been reproduced as
received from the person or organization
originating it.

☐ Minor changes have been made to improve
reproduction quality.

• Points of view or opinions stated in this docu-
ment do not necessarily represent official
OERI position or policy.

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

JONATHAN R.
SEAVER

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

2
BEST COPY AVAILABLE

JS 021 254

Jonathan R. Seaver
Graduate Student, M.Ed.
Plymouth State College
January, 1991

Morality and Values In American Education

Our nation needs to develop a different frame of mind. If we are to find our way out of present crises, or grow out of them as Dr. John Lukacs, a Professor of History at Chestnut Hill College, Philadelphia, said last fall at the University of New Hampshire, we need innovative ideas. Ideas that will invigorate the American spirit, ideas that will redirect productivity and human endeavor, ideas that will create a new foreign policy and bring our nation into harmony with other member nations of the world. These ideas need to stimulate government evolution and the creation of a new economic foundation. From a long-term acceptance of higher prices, higher taxes, and bigger government, people should soon begin to expect lower prices, lower taxes, and a smaller government that does more for the people and less for itself. Voters should begin to select candidates who represent statesmanship positions on critical issues and who dare to take policy initiatives.

Part of the existing problem is ambiguity within American society, both intentional and unintentional. It is

theorized that this ambiguity resulted from the emergence of existentialism and pragmatism as central themes in our educational system. The change from - American values in the historic social benefit approach to education - to everyone can create his or her own reality, truth, and values in a free society - provides part of the reason for today's social upheavals and search for educational reform. Other sources of ambiguity include the extensional world of television now molding young people to its value system, the replacement of the family by the individual as primary social unit, the failures of government to represent the interests of the people over special interest groups, the confusion of bureaucratic rules and regulations with law, the intermixing of opinion and fact by the news media and the courts, and the lack of a national consensus of what constitutes a high standard of excellence in education and other areas of human endeavor.

Individual Reality

On an individual cognitive level, television's social role has shifted the personal focal point from a coordinated internal-external perspective to a directed extensional con-

centration, from attention to detail and substance to fantasy and image. This leads to a methodology of cognitive development and social behavior that emphasizes decision-making from social cues, and not from self-directed thinking which requires the development of self-concept by measuring individual growth against extensional reality. The surge toward development of critical thinking in recent years is essentially a reaction and counter-thrust against the atrophy of thinking skills caused in part by the passive influence of television.

Self-concept, a key element in learning, is a measurable construct. It is linked to academic achievement, a measure of the level of acquisition of skills/knowledge, and an important element in social being. Self-concept is a multi-dimensional, cyclic, and slowly changing reflection of self. While some argue that self-concept is only a "looking glass reflection of the perception of others" (Marsh, Smith, Barnes & Butler, 1983, p. 773), it is theorized that the construct is an internal expression of individuality. Reinforced by social and academic successes and failures, a person's intelligence directs a continuing reassessment of experiences that readjusts self-concept for new directions in growth. Those readjustments, whether conscious or unconscious or

both, may develop from conflicts between past and present self-concept components. Evolving self-concept could then be seen as synthesis of present reality and the individual's inner vision of an achievable ideal.

Where reality and meaning become self-created [existentialism], and change is random and without purpose [pragmatism], and values can be selected and replaced at whim without responsibility or consequence [switch the channel], confusion grows within individuals and communities. The blurring of constructs, such as history and self-concept, leads to extensional searches to establish order which leads to a social drive for conformity which then produces a two-value orientation. In this context, two-value orientation means the political polarization of education and ideology as a replacement for social and political dialogue.

Social Confusion

Part of the confusion in society results from what William Lutz (1987) calls doublespeak. He wrote:

"It [doublespeak] is language designed to alter our perception of reality and corrupt our minds. Such language

does not provide us with the tools needed to develop and preserve civilization. Such language breeds suspicion, cynicism, distrust, and, ultimately, hostility.

"Doublespeak is insidious because it can infect and ultimately destroy the function of language, which is communication between people and social groups. If this corrupting process does occur, it can have serious consequences in a country that depends on an informed electorate to make decisions in selecting candidates for office and deciding issues of public policy. After a while we may really believe that politicians don't lie but only **misspeak**, that illegal acts are merely **inappropriate actions**, that fraud and criminal conspiracy are just **miscertification**...

"...The pervasive use of doublespeak can spread so that doublespeak becomes the coin of the political realm with speakers and listeners convinced that they really understand such language..." (p. 390)

The democratic demoralization of the American system, which is now seen as being in a state of malaise (Romoser, p. 1), is the connecting thread in the political evolution of the constitutional republic of 1784 to our present democrat-

ic-bureaucratic oligarchy, where regulation is superseding representative government policy-making. Historically, the demise of American presidential statesmanship can be traced back to the election years of 1824 and 1828, the latter year being the victory of Andrew Jackson over John Quincy Adams. The Jackson presidency resulted from a public back-lash against the young nation's first "bargain to ensure election as president" between Adams and Henry Clay (who became Secretary of State) when the presidential election was thrown into the U.S. House of Representatives. This period of political confusion preceded Horace Mann's reformation of the American educational system by more than a decade. In his book on the popular military hero, Marquis James (1938) quoted a Jackson broadside, "...and the force of moral sense sustained by public sentiment was a stronger guarantee than all forms of law" (p. 57).

According to Mary Futrell (1989), the 1980's will be viewed as a "decade of education debate" and "we've just begun to redefine the goals of public education" (p. 10). She argues for educational excellence and educational equity, and emphatically states the need to challenge the now obsolete structure of schooling. Calling the dominating national re-

port A Nation at Risk "deeply flawed," Futrell said it defined the mission of education as utilitarian. She wrote:

The mission of education was to serve the national interest. The destiny of American democracy, it was argued, demanded what revitalized education alone could deliver: technological might in the service of military security, a rejuvenated economy in the service of re-claimed dominance in the international marketplace, and the social and political integration of waves of new immigrants in the service of national harmony. (p. 11)

The traditional American values are individual responsibility, self-discipline, and contribution to the common good. Chaotic changes in national belief systems occurred in the 1960's when the American public began coming to grips with the huge gap between political rhetoric and actual social practice. The resulting disillusionment has yet to be dispelled by educational, philosophical, social, economic, and/or political change. Attempts at educational reform have not succeeded in solving what Jeanne Heller (1989) describes as an "array of social cancers ranging from drug abuse, out-of-wedlock pregnancies, and venereal disease to dropout rates, family violence, and juvenile deaths from motor accidents,

suicide, and homicide" (p. 3), nor will it be a panacea.

Historical and Political Contexts

In a larger context, historians now see the ending of the Cold War between the United States and the Soviet Union as a start of a new era, and more importantly a new international perspective. In the personal view of Carlos Augusto R. Santos-Neves (1990), Consul-General of Brazil, New York, the Middle East crisis has "brought to the fore, suddenly, so many of the dormant complications of the international scene", and this with the end of the Cold War represents a return to the "historical, political and diplomatic continuum interrupted forty-five years ago" and a chance for the world to "gain its correct perspective" (p. 1). He said:

Yes, we find ourselves once again in a world of nation-states, some weaker, others stronger; of ethnic groups, more or less affirmative and passionate; of cultures and religions, regions and groups of countries with their own logic, dynamics, historic rivalries and influences.

A new world! But putting aside hushed interpretations, it is, in fact, a world much like that of Herodotus, of Thucydides, of Machiavelli, and, making a great

leap, of Clausewitz and Raymond Aron, than the strange, primitive and oppressive world which had been typical of life during a good half of this twentieth century, when all were prisoners of the reductionist dualism of the superpowers' obsessive competition.

This new world is then celebrating diversity and the reencounter of many dozens of nations with their destinies -- not only in Central Europe, but elsewhere. These nations are now freed from the imperative of daily defining themselves according to an East-West ideological, political, military, and even existential division. (p. 1-2)

A new public reality to replace democracy or republicanism isn't the answer to the spreading relativism disintegrating American "character." Part of the problem is in the misperceptions of what are the real problems needing solution. Comparing this era with the 1820's and 1830's generates a theory that the current relativism just precedes a forthcoming major change in both education, society [which needs to reestablish a sense of community] and [what I hope we can call our evolving and shrinking federalist] government. One of the prevailing answers to the question of needed changes

in our educational system involves a similar reduction of centralized regulation as well as increased funding to both eliminate inequity and increase support for classroom decision-making by teachers. Social and political adherence to constitutional law and traditional American values would help paint a better picture of American Life.

As William Proefriedt (1985) points out in his analysis of the American Dream, the inequity in funding for education among school districts is a "clear violation of the American commitment to equality of opportunity" (p. 404). He writes:

The unequal structure of the society expresses itself in a variety of ways resulting in the fact that family income predicts school and career success. The recognition of this fact is not an argument against making every effort to improve schools servicing the poor; it is an argument for the need to equalize conditions so that the children of the poor will not be further handicapped. (p. 404)

Proefriedt asserts that our society [now] has the objective of "Making it" [financially] and not the traditional American Dream of self-fulfillment (p. 406). This source of

ambiguity is part of the educational dilemma. He says schools are asked to "transmit the values of the immediate society, the small town, the local or ethnic group to the children, and, at the same time, to introduce them to a set of skills and values" that will empower them to "make it" into the future (p. 407). For schools then to have to instruct morality would be to step over the line into the individual choice/ prerogatives of a good citizen.

Individual Values and Rights

Self-interest somehow has become confused with selfish, narcissistic, and anti-social behavior. Heller's list of "good" characteristics - honesty, cooperation, communication, goal-setting, courage, respect for property, patriotism, responsibility, acceptance of differences, unselfishness, pride, imagination, sportsmanship, self-concept, law and order, respect for others, decision-making, and the value of work (p. 4) is meant as a description of the ideal person and it doesn't mean educators need to indoctrinate young people in moral values to produce dozens and dozens of good citizens with the right ideology. Using an analysis of the moral realm by Philip Eddy (1988), society has become confused

"what should be" with "what is" (p. 405).

Citing Lawrence Kohlberg in his description of this "naturalistic fallacy," Eddy writes:

This presumed difference between the cognitive and moral domains determines Kohlberg's view of the nature of moral facts. Instead of referring to existential occurrence as it would in a cognitive frame of reference, the term "fact" in moral contexts designates our initial intuitions as to what should be done to effect a moral resolution. Moral judgment involves a balancing of these intuitions against our moral principles and of achieving harmony or equilibrium between them. (p. 406)

Morality should not then be confused with the educational system's responsibility to teach students cognitive skills necessary for reasoning and the decision-making for individual choice. Students should not be taught what to choose, but the processes used in decision-making.

Another source of ambiguity originates in the debate over ethics. Part of the social problem, asserts feminist philosopher Cheshire Calhoun (1988), is the conflict between

the ethics of justice and the ethics of care. This discussion also loses sight of the difference between morality and values. Nowhere in the Oxford English Dictionary's definition of morality did the word value appear. She doesn't ignore the concept of "ideologies of the moral life" (p. 452), however. Her conclusion about achieving "some way of envisioning our shared humanity":

...unless we are also quite knowledgeable about the substantial differences between persons, particularly central differences due to gender, race, and class, we may be tempted to slide into supposing that our common humanity includes more substantive similarities than does in fact. (p. 454).

This preoccupation with rights and equality, and confusion of roles between the sexes points to a lack of an ethics of being. Concessions by men only establish women's weakness and dependency, which produces backlash; taking from men to establish women's equality leaves hostility and the weakening of the masculine role which diminishes the reciprocity necessary for harmony between the sexes. Becoming according to one's actual self is the primary motive for human life, and a lifetime is spent determining the total

definition of self. At once, this is an individualized process, having much to do with social being, but still a matter of individual choice.

An ethics of being would allow for individual preferences that are not required to conform to any specific morality as defined by others, but would adhere to common social values held to be within the realms of self-interest and common benefit. This socialization of individuals into the whole is a natural function of being, and does not require the imposition of moral obligations of conformity in order to preserve social order. Self-interest encompasses obligations to family and friends as well as a duty to the common good in order, in fact, to preserve an environment conducive to full realization of self. The paradox revealed here teaches us that the frustration produced by society's inability to make men and women, or different persons for that matter, equal to each other is what defeats personal fulfillment in the pursuit of self-interest by both.

Ideologies create sterility of the mind, not the guarantee of happiness through belonging (conformity). Special obligations are individually created, and not subject to social

mores or government regulation. Eliminating moral claims on individual lives by others through a shift away from a focus of "having and having not" will redefine accomplishment of self-interest and self-integrity. The weight of claims on an individual life by others will be reduced, in addition, a liberation of individualism will be created by avoiding the restriction produced by the social acceptance of the label "superior" or "inferior." Two-value orientation limits social understanding in a global sense. Moral value-making is not within the scope of education, but a personal decision-making process that is part of self-actuality.

Moral Choices and Thinking Skills

Some cries for educational reform or moral education to address social problems is in actuality only a sliding back to social indoctrination of moral values. Gerald Paske (1985-86) describes this indoctrination as an "uncritical acceptance of and deep emotional commitment to indoctrinated values" and says these "victims of indoctrination are committed to the 'what,' but they do not understand the 'why'" (p. 11). This leaves no cognitive understanding to either improve standards or any rationality to modify inconsistent behavior.

James Brummer (1984) states categorically that "value education is definitely the realm of the church and the home" and that a school plays its role by "teaching the valuing and decision-making skills students are going to need throughout their lives" (p. 267). He advocates a freedom of inquiry or criticism of moral attitudes, which tests the viability of values or held principles. He writes:

...when cognitive freedom is restrained, students fail to realize the force of their own moral convictions and dismiss the accountability that can only come from autonomous thought and action...

When one lives by another's values, one is less likely to take personal responsibility for his or her own choices; it is easier to credit or blame the author of a standard than it is to censure or praise the agent of an action conforming to that standard. When nearly everyone is encouraged to live life this way, however, real authors become an extinct species and personal responsibility becomes as idle in the age of obedience as the bridle becomes obsolete in the age of the Whisper-jet...

The value of justice reinforces the value of equality. In a rational process of investigation, all ideas

are to be tested initially as of equal worth, until a reflective and critical method of cognitive evaluation can differentiate between the more and the less justified ideas...

A rational process of inquiry is one which seeks to bring about the most comprehensively coherent system of ideas and experiences that is possible at any particular stage in one's intellectual growth...

To prize the value of rationality, then, is to be engaged in an ongoing process of seeking out and admitting new evidence and testing it against previously accepted ideas. It is to be involved in a constantly self-correcting process. (p. 268-269)

Robert Primack (1985-86) defines a value system as an "enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance" (p. 12). Learning requires an acceptance of some values to enable the process of assessment of new "evidence." When social and political leaders verbalize one value system and operate under another, young people's critical thinking skills are stunted. Aspy, Aspy, and Roebuck (1985-86) see no shortcuts to solutions, and view hones-

ty between teachers, administrators and students as one of the positive outcomes of the 1960's. They write:

Students learn from observation, advertising, and government leaders, as well as from public schools. Many world-wise students see life as a con game in which neither television advertising, nor test scores and college admissions are free from dishonesty and manipulation. (p. 14)

Alan Lockwood (1985-86) concludes "one enters the palace of reasoning through the courtyard of habit." He writes:

The morally educated person possesses virtuous dispositions and can reason justly. These qualities must be nurtured by education; they do not magically appear when one reaches adulthood. To advocate mindless conformity to externally imposed standards of conduct is to caricature the moral life. (p. 10)

Brummer concludes moralizing occurs in a classroom when a climate is established that "discourages open exploration, challenge, and defense of values" and asserts that:

Without freedom of inquiry, students cannot seriously probe value matters. They are forced to have these

matters "settled" by someone else. Without rationality, students have no clear idea of what tests value opinions should meet to be well-defended. Freedom, then, provides a basis for questions; rationality provides a basis for answers. (p. 269)

This is supported by Proefriedt, in his article on power, pluralism and the teaching of values, from a "philosophical/educational perspective - the commitment to encouraging serious reflection on value issues by students" on whether a nation is "going through a period of public controversy or moving toward a moral and political consensus" (p. 542). He admonishes teachers to teach only facts, and children should be given a common set of traditions and values everyone can agree on. He writes:

Further, reasoning is clearly something more than a formal apparatus of inquiry. Our reasoning capacities emerge within a social context. Language, as G.H. Mead has pointed out, enables us to take the point of view of another into consideration. The particular sort of social context in which we emerge also alters the content of our reasoning and especially our capacity for impartiality, which philosophers see as the key to acting

morally...

Our own society with its skewed individualism, its ideological support of selfishness, strikes me as an unlikely context within which to develop impartiality in young people. (p. 549)

Conrad Johnson (1982) distinguishes between two levels of moral thinking: rules and precepts, based on social conventions; and abstract principles and goals, based on individual reflection. He says each "plays an essential role both in the social-psychological phenomenon of morality, and in the thinking and action of the morally educated person" (p. 239). He advocates a clear distinction between private and public to avoid conflict with the mutually shared principles and cooperative values needed in a pluralistic society (p. 248). The ability to differentiate between private needs and public obligations is a skill students can learn in schools.

Kearns and Bannister (1989) describe it as the ability to distinguish between feeling and thinking. They write: Literacy has to do with meaning and the pursuit of truth, neither of which reside in words, sentences,

paragraphs, documents--in texts. Meaning and truth reside in human beings. We create them. We discover them. We resurrect them. (p. 6)

Individual Versus Group

What would be consistent with the above proposed umbrella ethics of being is Sherman Stanage's (1988) advocacy that the ethics of utilitarianism, happiness for the greatest number of people, "emerges out of self-realization ethics" (p. 6). He states "it is difficult to see what local, county, state, federal, (and even 'world'), government planning might be like without its prevalent utilitarian bases"; and he concludes that "the ethical theories of self-realization and utilitarianism must be reconciled as a necessary presupposition for coherent and consistent theory, practice, and research in adult education" (p. 7).

The polarity between self-interest and the needs of the group, in the opinion of John Howard (1984), must be "dealt with in every organized endeavor" including commerce, industry, medicine, jurisprudence, and the family (p. 6). He states within the past 30 years there have been far too few

to defend the interests of society, and calls this an "era in which the parts have been granted virtually unquestioned dominance over the whole" (p. 7). He concludes:

By failure to impart to our citizens a passionate devotion to their freedom and an understanding of their obligations as free citizens, we have inadvertently engaged in a kind of unilateral intellectual disarmament which could well prove more devastating to the cause of liberty than would the voluntary destruction of our defense arsenals.

I suggest that there is no task of such importance for the schools and colleges, and few tasks of such importance for free governments, as the reconstitution of effective programs of moral and civic education. (p. 11)

Educational System Changes

Part of this reconstitution of education and of government will come from research. J. Myron Atkin (1989) asserts that "teachers need new knowledge to cope with the complex issues they face, and they are continually seeking information" (p. 201). The problem is a gap between the objective perspective of researchers and the application in the class-

room by teachers not involved in the formulation of the research designed to shed light on the problems of education.

He writes:

For educational research to catch up with educational reform, more of the responsibility for research must come under the influence of the teachers themselves. Not all of it, of course, but more of it. Collaborative work, with someone else's frame of reference can certainly be broadening and useful to teachers and school administrators. Independent work by professors can also be enlightening; the country needs scholarly insights that are not coupled tightly to pressing current problems...

The public and the policy community are slowly coming to understand that high-quality teaching is hard to obtain without giving teachers greater independence. Perhaps they will soon come to realize that substantive and continuing educational improvement will be difficult to achieve unless teachers begin to play a greater role in identifying the key impediments to progress in education and in figuring out how to do something about them.
(p. 205)

Part of educational change should address the objectives of curriculum improvement in both elementary and secondary schools. It is suggested that a team approach to education be initiated at a far earlier grade level to increase time spent on content instruction. Elementary classes in math, science, language arts, and social studies could be taught by specialists who have solid training in child development. This change would increase attention to academic achievement in the elementary grades and provide easier integration of elementary curriculum with secondary curriculum.

This integration would, it is theorized, provide our educational system more coherence and consistency. It is not, however, meant to provide "tougher curricula and accountability" that John Georgeoff (1989) warns us critics now assert would help "socialize the younger generation into productive, socially useful citizens" (p. 72). He says:

If democracy in education is to mean anything at all, it must acknowledge individuality...

...Equality in education need not mean uniformity. But it does mean that every young person should be given full opportunity to achieve his or her maximum potential. Finally, and just as important, a highly restric-

tive curriculum is racist and elitist. It will remove large numbers of at-risk students from the secondary schools as soon as they are past the age of mandatory attendance...

...The proposals recently advanced to make high schools "more academic" fail to take into consideration the social, cultural, historical, and economic factors that contribute to poor school achievement and that will only make a bad situation worse - much worse. (p. 73)

In suggested improvements to secondary schools, increased attention is also needed in helping older students cope with increasingly more complex cultural environments. To this end, teacher education should incorporate youth development expertise within teacher training programs and in required refresher courses taken for professional development. More and better testing is needed to help identify student interest and aptitudes for career development decisions.

Social and Governmental Changes

General, as opposed to narrow, specialty degree programs, will produce greater creative thinking skills. Busi-

ness must cooperate with higher educational institutions in this aspect of educational reform by taking responsibility for professional assimilation of new personnel into their corporate/business community structure. This will produce a labor force that has a higher literacy and greater intellectual ability to generate more productivity and to create the ideas necessary for the United States to regain its competitive edge.

Higher education remains the best investment we can make in our nation's future. More than just a kinder and gentler America, we need to regain a sense of community and strengthened national purpose. Business today needs critical thinkers not trained technicians. It is up to our colleges and universities to train young minds to meet the intellectual challenges of the 21st century, to create wealth from ideas. Our business and academic leaders overlook the obvious if they look to the government for direction. Government regulates, people innovate; the former restrains the latter. Our future depends on our American ability to outgrow the current malaise.

Our governments at all levels are failing as our banking

system flounders, and the American people suffer from recession and its demoralizing restraint on commerce. Bold, new initiatives are needed to create a new horizon, fresh vision of human potential. I suspect it will depend on improved human relations and interpersonal communication skills that evaporate confusion and misunderstanding. Government protection will not elevate our ranking in world trade. Only by establishing a new standard of excellence in global affairs will this country once again prosper and mature.

In conjunction with educational reform, the federal and state governments should coordinate a program to provide tax relief for families, and to develop programs that will protect the family as the primary social unit. The rights of children to a healthy childhood environment can be protected by laws that reduce financial pressure on the family which is the primary cause for divorce and broken families. Simplification and repeal of rules and regulations that grant greater powers to government agencies will also begin to return authority back to the governed; with the government taking less of a care-taker role and more of an assisting role in social programs. The elimination of welfare programs through job training and government created business incentives, includ-

ing the "enterprise zones" program proposed by HUD Secretary Jack Kemp as one of the ways to rebuild the inner cities of the nation, should be a major goal of the federal and state governments. Poverty, the cruelest form of oppression and major cause of crime, should become extinct within American society.

Role of Education

Placing the onus on curriculum to provide inculcation of social values is an abdication of responsibility by families, and community organizations including churches and social clubs. As Heller points out, education should "reflect the values and characteristics of its community" (p. 6). Clarification of common national values must be followed by consistent value adherence by social and political leaders as well as parents and educators. Curriculum plays a major role in preparing students for adult roles - social, political and professional, but can no longer be made the scapegoat for the social fabric breakdown that has occurred in the past three decades.

Education's role in society must now be redefined, with

its objectives redirected from solving social problems to re-establishing standards of excellence. Education, to do its job of producing graduates with ability to think their way through problems to the new ideas that will lead to new solutions, cannot make moral choices for the community nor for the individual. Curriculum should not be focused on the achievement of high standardized test scores and material success, but rather on graduating young people empowered by knowledge and cognitive skills to find self-fulfillment and the simple dignity of contributing to the improvement of their society.

References

- Aspy, David, Aspy, Cheryl, & Roebuck, Flora. (1985-86, December/January). Fulfilling the Great Tradition Through Interpersonal Honesty: A Response to Wynne. Educational Leadership, 43, 13-14.
- Atkin, J. Myron. (1989). Can Educational Research Keep Pace with Education Reform? Phi Delta Kappan, 71, 200-205.
- Brummer, James J. (1984). Moralizing and the Philosophy of Value Education. The Educational Forum, 48, 263-275.
- Calhoun, Cheshire. (1988). Justice, Care, Gender Bias. The Journal of Philosophy, 85, 451-463.
- Eddy, Philip. (1988). Kohlberg and Dewey. Educational Theory, 38, 405-413.
- Futrell, Mary H. (1989). Mission Not Accomplished: Education Reform in Retrospect. Phi Delta Kappan, 71, 9-14.

- Georgeoff, John. (1989). Let's Again Talk Sense About Our Schools. Phi Delta Kappan, 71, 72-73.
- Heller, Jeanne. (1989). Offering Moral Education. Alexandria, VA: National Association of Elementary School Principals. (ERIC Document Reproduction Service No. ED 310 546)
- Howard, John A. (1984). Reopening the Books on Ethics: The Role of Education in a Free Society. American Education, 20, 6-11.
- James, Marquis. (1938). The Life of Andrew Jackson. Indianapolis: Bobbs-Merrill Company.
- Johnson, Conrad D. (1982). The Morally Educated Person in a Pluralistic Society. Educational Theory, 31, 237-250.
- Kearns, Richard, & Bannister, Linda. (1989, March). The Rhetoric of Richard Mitchell: Is Literacy a Moral Condition? Paper presented at the annual meeting of the Conference on College Composition and Communication, Seattle, WA. (ERIC Document Reproduction Service No. ED 303 806)

Lockwood, Alan L. (1985-86, December/January). Keeping Them in the Courtyard: A Response to Wynne. Educational Leadership, 43, 9-10.

Lukacs, John. (1990, September). A New World Is Opening Up. Paper presented at the meeting of the New Hampshire International Seminar, University of New Hampshire Center for International Perspectives, Durham, NH.

Lutz, William D. (1987). Language, Appearance, and Reality: Doublespeak in 1984. ETC.: A Review of General Semantics, 44, 382-391.

Marsh, H.W., Smith, I.D., Barnes, J., & Butler, S. (1983). Self-concept: reliability, stability, dimensionality, validity, and the measurement of change. Journal of Educational Psychology, 75, 772-790.

Paske, Gerald H. (1985-86, December/January). The Failure of Indoctrination: A Response to Wynne. Educational Leadership, 43, 11-12.

Primack, Robert. (1985-86, December/January). No Substitute for Critical Thinking: A Response to Wynne. Educational Leadership, 43, 12-13.

Proefriedt, William. (1985). Education and Moral Purpose: The Dream Recovered. Teachers College Record, 86, 399-410.

Proefriedt, William. (1985). Power, Pluralism and the Teaching of Values: The Educational Marketplace. Teachers College Record, 86, 539-552.

Romoser, George K. (1991, February). Shaping of Political Ideas in Post-Authoritarian Eastern Europe. Paper presented at the meeting of the New Hampshire International Seminar, University of New Hampshire Center for International Perspectives, Durham, NH.

Santos-Neves, Carlos A. (1990, November). The South and the New World Order: A Personal View. Paper presented at the meeting of the New Hampshire International Seminar, University of New Hampshire Center for International Perspectives, Durham, NH.

Stanage, Sherman M. (1988, November). The Realization of
"Person": A Phenomenology of the "Economics" of Develop-
ment. Paper presented at the annual meeting of the Ameri-
can Association for Adult and Continuing Education, Tulsa,
OK. (ERIC Document Reproduction Service No. ED 312 392)